

The Eclectic Theosophist

Per Copy 75¢

Subscription (6 issues)

\$5.00; foreign \$5.50 (by air \$7.50)

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION
ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.

P. O. Box 6507, San Diego, California 92106

Editor: W. Emmett Small

NO. 91

January/February, 1986

OPPORTUNITY

Two years ago an imaginative and sensible step was taken when the Southern California Federation of Lodges of the American Section T.S. (Adyar) held a Conference at Krotona, the subject of which was "The Theosophical Movement: Networking for Unity." Its goals were: (1) To clarify the distinctions between Theosophy, the Theosophical Movement and Theosophical organizations; (2) To create an opportunity for all participants to experience the diversity of theosophical traditions; (3) To encourage theosophical organizations to begin "network for unity."

It was a successful undertaking, a positive action long overdue. But days pass quickly, before long they are years, and unless the spirit permeating that Conference is sustained and furthered by steps of a nature constructive for the whole Theosophical Movement there may be danger of pushing (once again) a noble effort on to a back page of history reserved for minor footnotes of little or vague value.

"Once again", because some fifty years ago that same Call was sounded. The then shocking idea of "fraternization", of breaking down barriers dividing Theosophists and Theosophical organizations, of *living* the idea preached, received at its inception lively support. That bold effort continued for several years before fading, and—officially—has not been on any T.S. agenda since—until, as said, some two years ago with the January 28-29, 1984 meetings at Krotona.

Since then a world symposium on "The Secret Doctrine" has been held, attended by individuals representative of several T.S. Societies; and efforts have also been made by a small group in the way of issuing an annual international membership bulletin and sharing information of theosophical plans and achievements, a 'Networking' committee; the Krotona addresses were printed in *The American Theosophist*; and *The Canadian Theosophist* carried an appreciative commentary by its editor on the networking idea, its meaning and value. But of international *official* endorsement or comment from heads of Theosophical Societies there has been none. Why? Are the passing years to hear but the echo of that word and nothing more?

It is time for leaders of Theosophical Societies to speak out.

Is the idea of all Theosophical groups working harmoniously together for sound purpose, even under different administrations, merely a misty dream? Are we not seasoned enough to face past history, to learn from it, and, without belaboring actions of earlier decades that may be argued *pro* and *con*, to rise impersonally today to accomplish something of real value for the future? Is the challenge too demanding? Must it be waved aside as "not practical for today," to be left to an imagined 'time' to take care of things? Indeed is it too brash to suggest that we awake to the fact that perhaps already on the Astral plane the Idea is born, awaiting merely substantive recognition amongst us?

This is no place to list possible Agenda for a foreseen gathering of representatives of Theosophical Societies worldwide. But it is a Call to view the world horizon with knowing vision, to rise above our "out-worn shells" and "low-vaulted past," to Dare and Do. It is a Call to Leaders, indeed to all Members and Friends, of all Theosophical Societies and Groups.

We are entering 1986. Fourteen years of this 20th century yet remain within that last quarter of every hundred years when Those behind the Theosophical Movement make an attempt "to help on the spiritual progress of Humanity in a marked and definite way." (*Key to Theosophy*, p. 306). What, then, is the measure of our own response? Opportunity stands waiting—great opportunity. Shall we say Nay to its call, or be among those who say Try? — W.E.S.

UNBIASED AND CLEAR JUDGMENT

The future of the Theosophical Society, said H.P. Blavatsky, will depend last but not least,

on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders. . . . I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiased and clear judgment.

— *The Key to Theosophy*, p. 304-5

FRIENDS OR ENEMIES . . .

William Q. Judge

Extracts from "Friends or Enemies in the Future", published in *The Path*, Vol. VII, January 1893; also now in *Echoes of the Orient*, I, pp. 295-297, under the pen name of Eusebio Urban.

The fact that we are now working in the Theosophical movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be reincarnated in our company on our next rebirth.

Shall those whom we now know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to and for them in the future life. Your present acts but revive the old friendship, renew the ancient obligation

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves today to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticize, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may give them then greater opportunities than ourselves and better capacity.

Is any Theosophist who reflects on this so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and kindness to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as sun rises and water runs down hill, strikes interest from the account and enters a heavy item on the wrong side of life's ledger. . . .

Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring back to reincarnation all in it now. Sentiment cannot move the law one inch; and though that emotion might seek to rid us of the

presence of these men and women we presently do not fancy or approve—and there are many such in our ranks for every one—the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other. It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members.

What will you have? In the future life, enemies or friends?

THE ACTOR – BEYOND VENEER OF MAKEUP

Vonda Urban

Shakespeare envisioned the great māyāvic illusion through which we pass in life after life, in one majestic sweep which he pronounced in his immortal lines: "All the world's a stage; and all the men and women in it merely players; they have their exits and their entrances; and one man in his time plays many parts, his acts being seven ages."

For thus it is that each of us appears upon the stage of every lifetime, the featured actor, living through another sequence in the never ending drama that we forever write. We move within the setting of a changing photoplay, following the quest of our scenario to play the part as we have cast it, using a wide array of personalities and many special props with which to make impressions. But whatever be the mask that we may wear in any lifetime, it is a thin veneer of make-up that cannot disguise our naked character nor hide completely what is real in us from the illusionary trappings of the settings that surround us.

Our narrative unfolds within the acts and scenes that blend one day into another, revealing what we really are, shaping what we shall become; for today is but the link of continuity that merges yesterday into tomorrow; and all of this is moulded by the part we choose to play; and even more, our understanding of the other players in the cast forever passing through our script, whose stories melt into our own with overlay of play within a play.

Each scene is set against the backdrop of a living tapestry whose gossamer threads are spun out of the longings in our soul, as, strand by strand, our motivations weave their evanescent fibers into Karma. And all the deeds that we commit, though they be base or beautiful, leave imprints of their coloring upon a mystic screen, reflecting there, in one montage, the essence of our being. This is the fabric of our character, stained with selfishness, that dims our sight and dulls our senses to reality. This is the garment of our human ego, groping upward through its childish immaturity. This is the channel of our higher self, when shafts of Spiritual Light pierce through it,

guiding us in noble deeds. This is the actor writing the drama of his Karma upon the stage of time, moving ever onward, throughout eternity.

When the final curtain closes the performance of each lifetime, to retire the weary actor, we lay aside this mortal personality, withdrawing from illusionary worlds of action for a rest within our higher self and contemplation of the lessons garnered from our earthly strivings. The costumes, now discarded, will unravel and, in time, their changing shades and textures will become a new material, fashioning the garments of our human soul when it again descends into the world of causes for another lesson in humanity.

Somehwere within the deep, mysterious realms beyond our consciousness are hidden all the phantoms of each personality that we have ever been; and from the hoary vaults of time they haunt us still. For there they hang—these records of our continuity—like garish baubles or like brilliant gems, all threaded onto our Sūtrātman. Their silenced voices echo still, in decibels of harmony and discord, through endless chains of actions and reactions; their vanished memories live on in fires that burn within our soul.

We have in our careers throughout innumerable lifetimes played many parts, and do so still; for we are many selves imprisoned in the flesh that binds us to terrestrial allurement of desires and passions, in whose grip we move like puppets on a string manipulated by our Skandhas. We chase enchanted rainbows of illusion whose opulent magnificence promises fulfilment of our cherished dreams, only to watch them change into sullied mires of painful agony; for we cannot see that the iridescent sparkle that so charms our fancy is but the glistening of our tears, or the flashing colors that we fight to capture, but the bleeding of our passions, until the veils of maya have been rent by our suffering to expose the true from the illusory, as our bubbles burst into reality.

The pain, the anguish, the shattered hopes and broken dreams are only birth pangs of maturity burning away material dross that clouds the noble vision in our soul, opening it to hear the promptings from our Higher Self, whose Spiritual Alchemy transmutes our personal selfishness into compassion as, slowly, we begin to learn our lesson in humanity. For as our consciousness becomes ensouled with radiance reflected from our Spiritual Self, and harmonizes with the Universal Oneness in reverence for all that lives, we reach out to our fellow man in brotherhood to help him upward through his care-worn way.

Who are we now? How do we shape this fleeting wisp of mortal life? What purpose do we give it? Are we but drifting aimlessly upon our tide of Karmic

destiny still caught in undertows of our compulsions? Or has a long career of suffering lifetimes seasoned our perception to understand, at last, that we must mould our character with goodness and choose with care the role that we will play? To write our script in Golden Precepts, intoning warm sincerity and kindness in the words we say; and so to live that all our scenes will flow into one vast array of harmony and beauty, whose noble actions issue from the life within our soul touched with the flame of Universal Love.

— First published in *Theosophia*, Summer 1975, under the title "Who Am I?"

MYSTERIOUS SHAMBHALA

Reprinted from *Theosophy* (United Lodge), September 1983, from the Section titled 'On the Lookout'.

When teaching science for the Peace Corps in Nepal, Edwin Bernbaum asked the abbot of a Buddhist monastery if he had ever heard of Shangri-La, and told him the story of *Lost Horizon* by James Hilton. In turn, the abbot related the Tibetan myth of Shambhala, an idyllic kingdom north of the Himalayas long lost to the world, but sought ardently by man. Bernbaum's subsequent studies of the origins of the myth are reported in the April *Natural History*, accompanied by colorful Tibetan scroll paintings. It is said, Bernbaum relates, that the Kalachakra, or the Doctrine of the Wheel of Time, was taught by the Buddha just before his death to Suchandra, the first important king of Shambhala, who took the teaching back to his kingdom and wrote it down. Twenty-five kings, each living a hundred years, came after him, all preserving and teaching the Kalachakra in Shambhala. The kings are considered incarnations of particular Bodhisattvas in the Tibetan pantheon. According to prophecy, the abbot told Bernbaum, the "line of kings will culminate in Rudra Chakrin, the Wrathful One with the Wheel, who will come out of Shambhala to defeat the forces of evil." Tibetan records maintain that

About 960 A.D., two Indian Yogi-scholars sought the Kalachakra in Shambhala and brought it back to India from where it went to Tibet in 1026 A.D., part of what was the second wave of Buddhist teaching to reach that country. Some of this mythical history suggests that Shambhala may have actually once existed. There is evidence that the Kalachakra did appear in India during the tenth century A.D. and that it came from somewhere in Central Asia north of Tibet.

As Buddhism developed in Tibet, Bernbaum writes, the Kalachakra teaching associated with Shambhala "became a major doctrine of the predominant sect, the Gelugpa, or Yellow Hat," and

the sect's largest monastery, Drepung, was named after the locality in southern India where the Buddha preached the Kalachakra Doctrine to the first king of Shambhala. The ruins of the kingdom, Bernbaum believes, may one day be found by using the ancient Tibetan guidebooks: "At least one scholar claims to have traced the route to Shambhala as far as the border between Afghanistan and the Soviet Union . . . other possibilities include the Tarim Basin and the Turfan Depression, both located in western China." In the *Glossary*, H.P.B. says that Shambhala is "a very mysterious locality on account of its *future associations* . . . whence it is prophesied, the Kalki Avatar will appear . . . Occultism places it in the Himalayas."

It becomes clear that the myth of Shambhala has various levels of meaning. H.P.B. relates it to one of the seven cradles of humanity, recounting its legend in *Isis* (I, 589-93), and again in *The Secret Doctrine* (II, 200), with further commentaries. She also indicates (S.D. II, 322) that the "White Island," or Shambhala, refers to the Sveta-dwipa of *theogony*, or the first continent, Saka-dwipa, or Atlantis, in its earliest beginnings, as it was here that the "elect" of Lemuria had taken shelter. (See *Commentary*, S.D. II, 319.) Tradition says that what was once an island in a vast inland sea is now "an oasis surrounded by the dreadful wilderness of the great Desert, the Gobi—whose sand 'no foot hath crossed in the memory of man'."

The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the "great teachers of the snowy mountains," however much convulsed and changed its topography by the awful cataclysm. Every seventh year, these teachers are believed to assemble in SCHAM CHA LO, the "happy land." . . . one and all firmly believe in Scham-bha-la, and speak of it as a fertile, fairy-like land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the god-like inhabitants of the legendary Island.

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists—that the Himalayan slopes afford geological proof, that the substance of those lofty peaks was once a part of an ocean floor?

The Dalai Lama, Bernbaum suggests, feels that the kingdom of Shambhala has a material existence, but one must reach an advanced level of spiritual attainment to find or recognize it. He finishes his article with a story:

A young man sets off in search of the mythical kingdom. After crossing many mountains, he comes to the cave of an old hermit, who asks where he is going. "To find Shambhala," the young man replies. "Ah! Well then, you need not travel far," the hermit says. "The kingdom of Shambhala is in your heart."

As the story suggests for many Tibetans, Shambhala lies hidden as a state of mind that must be awakened so that the kingdom can be found in the world outside.

SILENCE

Henry T. Edge

"The things which are supposed to have made life easier, such as the telegraph, telephone, typewriter, motor-car, lift, and so on, have really made it vastly more strenuous."

So says 'Artifex' in the *Manchester Guardian Weekly*, and goes on to say that prayer and silence are needed. The more labor-saving devices we invent, the more we labor. Make a man's work easier, and instead of resting he does more work. If he can go anywhere in as many hours as it used to take days, he does not save the hours, but travels farther. Give him a short-hand typist, and he writes ten times as many letters. Comforts and luxuries become necessities, so that we become more dependent on circumstances and apparatus. We invent so many new cures, drugs, and treatments, that nothing can keep pace with them—except indeed the innumerable diseases that are invented every day. Our ancestors may not have had the cures, but at all events they did not have the complaints.

We are chasing our tail, and the faster we go, the farther we *have* to go. The thing is not merely accidental or temporary; there is a wrong principle behind it. We are like a machine without a governor, and will go on accelerating until the wheels fly apart. We are like a constitution that is being consumed by Phthisis, with every function running full blast and the central vitality wasting away.

And in our very efforts to cure this disease we use the same wrong principle over again; we try to cure the disease by more of the thing that causes it, as a man might try to overcome the effects of drink by more drink. The process will end in a cataclysm unless we can adopt an entirely different principle. It will not be adopted until we are driven to it by sheer necessity; but it will help much to have it ready when the time comes.

We are living in an atmosphere of constant stimulation, living in externals, living in sensory experience. Silence and solitude are unbearable to one living in such an atmosphere. A man spends his life strenuously in doing and achieving; and when he gets old and can strive no more, and finds he has gotten nowhere, he turns on the gas because he cannot stand being alone with himself; and leaves a note to save his face.

The silence! Cultivate the silence, love it. Learn to know the fullness of the seeming void and you will realize the voidness of the seeming full. Theosophy teaches a man not to be afraid of himself, not to try

and run away from himself, but to know himself.. This does not mean that we must become hermits:

Both action and inaction may find room in thee; thy body tranquil, thy Soul as limpid as a mountain lake. — *The Voice of the Silence*.

—*The Theosophical Forum*, May 1939

“... OF GREAT SPIRITUAL IMPORTANCE”

G. de Purucker

Dr. G. de Purucker's Fifteenth General Letter (of July 11th, 1934) to the membership of The Theosophical Society (Point Loma) of which he was then Leader carries a message to which we can well give the above title. The Letter is too long to be given here in its entirety, but we extract relevant and deeply moving paragraphs to which, we feel, all members of the Theosophical Movement would profit by a thoughtful study.

The first several pages of the Letter are given to a review of the “steady progress upward” of the Point Loma Society*, with increase in membership and noteworthy literary activity. With regard to the latter, reference is made to two forthcoming works of G. de P., his *The Esoteric Tradition*, and “a Theosophical Glossary or Occult Glossary” of “more or less encyclopaedic character.” He then states: “I have been so pleased with the increase in understanding of Theosophical principles and doctrines among our membership generally, during the past few years especially, that I have decided to refer in this Letter to a fact of great spiritual importance.”

We omit several lines from these extracts because of our limited space, and have added some headings to paragraphs. The full Letter can be found in *The Theosophical Forum*, July 15, 1934, New Series, Vol. V, No. 11. — ED.

I doubt not that from the very first years after the founding of the T.S. in 1875, forwards-looking and intuitive Theosophists have understood, and have seen with more or less clarity of vision, that the Theosophical Movement — and let me here venture to speak in particular of our own beloved T.S., for it is the portion of the Movement which most intimately concerns ourselves — was intended to be or to become, the Vehicle or Carrier or Channel of a mighty Spiritual Energy, which would become the more strongly manifest in proportion as the Fellows composing the membership of the T.S. lifted themselves to the spiritual and intellectual planes where they might become not only cognizant of but participants in and therefore channels for this inflow of spiritual-intellectual Force or Energy.

Putting the matter thus baldly, of course merely restates once more one of the commonest ideas

known and bruited among thoughtful men, to wit: that there are spiritual forces in the world which continually seek proper instruments or channels through which they may manifest themselves; and that these instruments or channels are at one and the same time organizations of human beings assembled for spiritual purposes, and also and more particularly individuals belonging as members to such organizations who would make themselves to be especially infilled with such spiritual force

Every great spiritually religious or spiritually philosophical body which has become known over the world, or world-wide in influence, was founded by some great Sage or Seer for the purpose of pouring forth spiritual-intellectual ideas, and therefore spiritual-intellectual influences, into the minds of men. But, alas, in almost every instance these efforts with the passage of time have sunken below the spiritual-intellectual level where self-conscious union could have been made by individuals with the great spiritual energies presiding, perhaps, at the birth of such organization, association, or union, of human beings

I desire to direct your attention forcibly to the great fact that the T.S. was indeed so founded; and more particularly that it is possible, and in fact easy, for any individual Theosophist so to raise himself in heart and in spirit, in mind and in feeling, to the higher planes where he may not merely become cognizant of this great inrushing flow of spiritual energy, and thus become a participant therein, but make himself *a disseminator thereof among his fellow-men*.

I do not here allude merely to the fact, recently becoming deservedly popular among religiously minded people in the Occident, that the Over-soul, as Emerson put it, or the Cosmic Spirit, of which or of whom we humans are all children, can be self-consciously united with by individual men as an inexhaustible spiritual Fountain of ineffable Wisdom and Love. This would be merely relating once more the truth that I have already briefly alluded to, and would offer, I fear, but small personal encouragement to the well-meaning but more or less uninstructed Theosophist, who, with the best will in the world, and strive as he might, would find it difficult self-consciously to become ‘at one’ with Alaya’s Self, the Anima Mundi or Cosmic Soul

Intelligences Higher Than the Mahatmas

Let me try to explain my meaning a little more clearly. The Theosophical Society was founded not only with the aid of our Masters, by their Chela and Servant, our beloved H.P.B., but was an event of historical, spiritual importance foreseen and prepared for through centuries previous to 1875 — foreseen and prepared for, I repeat, by Intelligences loftier,

* Readers unacquainted with the history pertaining strictly to the Point Loma branch of the Theosophical Movement should be reminded that some half century ago, under the leadership of G. de Purucker, it was healthy, vigorous, harmonious, with National Sections and Lodges: English, Welsh, Irish, Dutch, German, Scandinavian, Egyptian, Australasian, and U.S.A. It was before WWII, but the shadows of its fateful years were falling across the horizon, and the effects of the great Depression were still keenly felt.

far loftier, even than those high human beings whom we call the Mahatmans.

To speak now in plainer and more undisguised phrases, I mean to say that the self-conscious spiritual Centers or Foci who brought about the founding of the T.S. because of the work it was intended to do in the world, are the Nirmanakayas — some of them Beings who at rare intervals only take an active and individual part in founding and inspiring organizations of this kind, and then only because the need is unusually great, and the work to be done in the future of equal magnitude and importance.

Every Member a Center, a Channel

Definitely do I wish to point out to you that every member of the Theosophical Society whose mind is washed clean of personal desires and whose heart is true to eternal spiritual principles has the chance of becoming an individual, nay a personal, channel for receiving his portion, so to speak, of this mighty river of Spiritual Energy — but only so if he can make of himself an impersonal instrument in the hands of these Great Ones for the world's high good, for the world's spiritual and intellectual betterment.

I want you, my beloved Brothers, to realize keenly and to feel intensely that what I am now telling you is not a merely abstract or impractical verity susceptible of being understood and valued by the rare and chosen few; but is a real chance, an actual spiritual opportunity, a possibility of quickened evolutionary unfolding for everyone. To my mind — and I think I see aright — it would already be something accomplished of genuine worth if the Theosophical Society were to become merely an organization of decent and law-abiding men and women, who love their fellow-men and who love the grand Philosophy of the gods given to us by the Masters, and who yearn to disseminate, and do disseminate, this Philosophy among their fellow human beings. This alone would be something fine; but it is not enough — not by any means enough. Were it only that, I foresee that the T.S. would in time become a mere religio-philosophic association, a sort of excellent church doing a good work in the world, and living along in a more or less crystallized beneficent activity, until innate seeds of decay wrought their work of disintegration in the body corporate of the T.S.

The T.S. Must Grow From Within

We must not allow this to happen. The T.S. must at all cost be kept a *living* body, a body constantly growing from within, from innate and inherent seeds of life and inspiration; and these seeds of inspiration and life must find their proper soil or residence in human hearts and minds. The situation is precisely

and exactly that alluded to by the Avatar Jesus when voicing his profound yet greatly misunderstood parable of the Sowing of the Seeds — some of which fell on stony soil, some of which fell by the wayside, and a few of which fell into receptive and proper ground for fruitage.

Do you realize, my beloved Brothers and Companions on the Path — do you *realize*, I say, and not merely understand it with the brain-mind — that even yet our connection with this mighty flow of spiritual and intellectual energy has not been lost; and that as long as this connection remains, the T.S. will be a body, growing and expanding and doing its intended work in the world, because *vitalized* with an ever larger current of the inflowing energy? If you so realize it, then you will likewise realize that this connection must not merely not be lost, but must be strengthened, reinforced, and multiplied so to speak, by other connections made by an ever larger number of individual Fellows of the T.S. with these Mighty Beings behind our Cause and our Work, who inspirit it and help it and are ever ready to fill it with newer life and fresher inspiration, provided that these Great Ones find the proper human channels through which to pour the current forth for the great benefit of all beings.

I have been asked many times a question which I will rephrase somewhat as follows: "G. de P., you teach and iterate and reiterate the really noble truth that the individual god within each man is a perennial fount of wisdom and love and knowledge and comfort and peace for him. But you say so little to help us to attain this union with the divinity within. How can it be done?" Ay, indeed, how can it be done, except by *doing* it! No Teacher in past ages has ever yet been able to tell us, individual students as we are, how to become at one with his own inner divinity, except by their pointing to certain age-old and indeed infallible rules for attainment which most of us, alas, accept with the mind, but, after a few faint and half-hearted trials, usually lay aside because, forsooth, it seems so difficult to follow them to success. Yet there is no other way.

A Few Infallible Rules

Now what are these rules? Here are some of them, not here listed in the order of their importance, whether ascending or descending, but merely as they occur to my mind as being most feasible or practicable for the average theosophical student:

(1) A yearning to be a better man or women in every sense of the word — a yearning which no discouragement can ever oust from our hearts.

(2) A fixed will, which naught can divert into other channels of activity, to crystallize this yearning into an actual inner rising upwards, brought about by

(3) (a) a feeling of oneness of being with one's

fellows, and, indeed, with all that lives, both great and small; (b) an intense desire at all times to be utter just and utter true towards these our fellow selves whom thus we love; (c) a positive refusal, which naught can shake nor any temptation cause us to lay aside, to benefit ourselves at the cost of others.

(4) Conscientious and thoughtful intellectual study of the age-old teachings of Theosophy explaining the universe in which we live — a study which aims at Truth at all costs, and above everything else, irrespective of one's private opinions, prejudices, or feelings, all of which last we hold ourselves in readiness to lay aside at any moment when a grander vision or a nobler truth shows to us the inadequacy of what we formerly may have held so dear as opinions or feelings.

(5) Putting into practice the age-old rule of learning to forgive and learning to love; for this perhaps more than anything else, for us ordinary human beings, is a spiritual exercise of paramount importance, for it chastens the mind, quickens the heart, clarifies the intellect, and distills from our own inner nature the magic elixir of sympathy and compassion, thus making us akin with the gods themselves.

(6) A strict and glad observance of all the behests of duty of whatever kind, and doing one's duty with a song in the heart, which, it may be, expresses itself on the lips, because of one's recognising that duty nobly done is a good man's noble work; and

(7) a keen realization of one's solidarity with the Universe and all that in it lives; a realization so keen that it transcends the mere feeling of a sense of oneness with one's fellows, as mentioned in 3 (a) above, for it becomes not only a spiritual intuition but also a keen intellectual realization of one's spiritual identity with the Universe, and therefore of one's complete solidarity on all planes of being with Nature's multitudinous hosts of lives and more particularly with our fellow-men, so that their interests become our interests, their joys our joys, their advancement ours, and their sorrows our sorrows, and their distresses become clamant for such remedial action on our part as it is within our power properly and wisely to give

My heart yearns to broadcast throughout the ranks of the fellowship of the T.S., high and low, and everywhere, the sublime verity that any one of you, my Brothers, may become a channel, if you only will to do so and train yourself so to become, for the reception of only the gods know how great an inrush of the spiritual-psychic energies flowing from these Great Beings who, known or unknown, visible or invisible, presided over the founding of the T.S., and who will have it under their mighty protection and watchful care as long as we prove ourselves worthy and adequate instruments of their mighty strength and loving guidance.

As to Fraudulent Claims

Hypocrisy and pretense in these matters on the part of fraudulent claimants to spiritual powers or guidance will not only defeat their own ends, but will infallibly slam the door of communication tight shut between the pretender and the source of Light, for such a pretender is *de facto* a dissembler whose inner nature is divided against itself, and who therefore, for this very reason, makes himself to be a crooked and therefore an utterly unfit instrument and channel. Union with the high source is in his case stopped and blocked, and therefore is the connection broken.

What I am here writing to you about is to me one of the greatest truths that all the various world-religions or world-philosophies originally taught, and which all, alas, with one possible exception, have now very largely forgotten, except as a theory, an empty possibility, mentally recognized but not followed, because considered to be too abstract and afar off, and therefore virtually impossible of fulfilment. I tell you that it is not impossible; it is not afar off; it is a reality. It is something nearer to you than your own body, nearer to you than your own mind; closer than hands and feet. For if you but realize it, you would know that your own higher consciousness at all times is inseparably linked with this sublime Fountain or Source; and all the vestments of consciousness or sheaths of understanding, or bodies with which the Monad may clothe itself, are less close to the Monad than this inmost of its own essence.

This Wonder-Force or Energy

What a great, what a truly wonderful, thing it would be if only a hundred members in the T.S. could become such self-consciously trained vehicles or channels for this Wonder-force or Energy to flow through! Nay, why do I say a hundred? Why not say a thousand; indeed, why not say five thousand — why not include every member of the T.S. who realizes that as a Theosophist he has a possibility of becoming far more than a man of the world, merely better than the average? What a picture rises before my mind's eye, as I see an ideal Theosophical Society, whose fellowship is formed of men and women who are inspired, directed, comforted, by the divinity within each one of them, and who are working in self-conscious collaboration with the Nirmanakayas whose holy presence every intuitive Theosophist must at least at times feel the nearness of! With our spirits thus expressing themselves, with our intellects thus enlightened, and with our hearts thus stimulated, the Fellowship of the Theosophical Society, within a relatively short time, would conquer the world, not in a material sense forsooth, but spiritually and intellectually, for they would become like a collective Spiritual Flame in human society, lightening the path of all, and guiding the footsteps of those still in the

darkness towards the Great Light.

I am not here dreaming of the Seventh Race in the Seventh Round of this Globe D of ours, although such indeed will be to a large extent the 'human' society of that far distant day. I am thinking of what might happen even today among men, if Theosophists would realize the destiny that is theirs, the mission that it is ours to perform, and the tremendous, unspeakably great, spiritual and intellectual energies that we could loose into the world for the world's benefit and help and guidance.

The Greater Needs

I hear much talk in these days about things which seem to me to be of such small importance in comparison with the real work of the Theosophical Society, I hear talk of Theosophical dissensions, and of the Movement being broken up into different parts, each part, so it is said, more or less jealous of every other part, and each part fighting for its own advantage. While some of all this is undoubtedly true, nevertheless it does all of it seem to me to be so pitifully unimportant by contrast with the greater things and the greater needs. What does it matter, after all, whether one be of Paul and another be of Apollos? If the follower of Paul is an earnest, sincere Theosophist striving to do his best; and if the follower of Apollos is an equally earnest Theosophist doing his best likewise; it will surely be but a very short time before the followers of both Paul and Apollos will recognize that these separating distinctions are superficial and by comparison with the greater realities of little import.

The main thing is to be true to the solid realities of Theosophy that the T.S. was founded to teach; and then organizational differences and differences of individual opinion, and the having of different Leaders or Teachers, could be so easily regarded as incidentals of relatively small import, as, indeed, I always consider them to be. The main and sole thing that the Theosophist should consider first is working for Theosophy to the best of his ability and understanding. Work for Theosophy, and try to find the points of union and contact with each other, my Brothers, and the difficulties will vanish away because seen to be what they are — affairs of relatively small importance.

Yet let no one think for an instant that I look upon divagations from, or lapses from, or distortions of, the original Theosophy of our Masters as first brought to us by H.P.B., as things of no importance. On the contrary, I hold them as of the very first importance. But this in no wise prevents me from holding a sincere wish to treat all other human beings — Theosophists included, even though the latter may utterly reject H.P.B. — as brothers. We of our own beloved T.S. hold true as steel to our own traditional T.S. and the traditional Theosophical philosophy

which it teaches; but perhaps just because we do so, and try to *live it* instead of merely talking about it, we are always ready to be brotherly towards others, to recognize the rights of individual opinions when sincerely held by others, and also we realize with clarity that organizational differences, while having certain ugly features, nevertheless have one advantage at least among several others that I could enumerate: that is, that these organizational distinctions or differences or individual opinions at least keep the Theosophical Movement, or tend so to keep it, from falling into the old and fatal pit of disaster that has always been the fate of every religious organization up to the present day — churchism, dogmatism, spiritual and intellectual crystallization, even perhaps puerilities and ritualisms, in which the spirit is lost and is replaced by things of the body — matter.

I have said enough. I write these lines . . . hoping, I believe with justice, that the implications contained in my words will be grasped by our own noble-hearted fellowship and will serve as a new inspiration, a possible new rule of action, in difficult times; and above everything else perhaps serving to open a door upon a new vision of ineffably grand possibilities which any Theosophist at any time, if he will, have he the yearning, have he the noble desire, can grasp and take unto himself for his own and his fellows' great good . . .

I am, my Brothers, with affectionate greetings,
Fraternally and faithfully yours,
G. DE PURUCKER

XI: QUESTIONS — YOUR ANSWERS

This is next to the last of the series of questions based on a study of the 12 Theosophical Manuals issued by P.L. Publications. It is titled *Psychic Powers*, and is written by Helen Todd, for several years literary secretary to Dr. G. de Purucker. — Ed.

I. INTRODUCTORY

1. By what two ways was the Theosophical Society intended to halt the uncontrolled and mad rush toward phenomena and powers? (p. 4)
2. What was H.P. Blavatsky's purpose in the early 1870's in giving proof of her own supernormal powers? (pp. 5-6)

II. FUNDAMENTAL IDEAS

1. What basically are the 'laws' or 'habits' of Nature? (p. 9)
2. What is the astral light? What are its cosmic limits? (pp. 10-11)
3. In terms of the 7 principles, what makes man as he is today, and holds the key-position in our present evolutionary make-up? (pp. 13-14)
4. In the section on the "the astral senses" (pp. 15-18) what points do you think most helpful?

III. PSYCHOLOGY AND PSYCHIC POWERS

1. What is true psychology? (p. 20)

2. Is forcing one's 'psychology' on another considered a wise course of action? (p. 26)

IV. MEDIUMSHIP AND ITS DANGERS

1. In what way may we all (in a non-technical sense) be considered mediums? (p. 27)
2. What does the term *medium* usually designate? (p. 30)
3. Name 6 types of 'contact' made by the medium in the astral world and describe their behavior. (pp. 31-34)
4. What is meant by 'materializations' and what is the theosophical explanation of them? (p. 34)
5. What are *poltergeists* and how do they function? (pp. 36-37)
6. What is *necromancy*? Why is it undesirable? How does it affect the medium? (p. 38-40)
7. In what way is a *mediator* different from a *medium*? (p. 41) What is meant by the mediator being able to 'step aside' and act as a channel for a higher being? (p. 41)

V. HYPNOTISM

1. What is magnetism and how did Mesmer use it? Who was Mesmer? (pp. 43-44-45)
2. What is the root-meaning of the word *hypnotism*? What is hypnotism? (p. 47)
3. What is the scientific reason why Theosophy cannot approve of the use of hypnotism? (p. 48)
4. What are the karmic consequences between the hypnotized and the hypnotizer? (pp. 48-49)
5. Give 4 examples of types of self-hypnotization. What part do thought and will play in these cases? (pp. 50-51)
6. Is it wise to seek to dam back disease by thought control? (p. 52)
7. In the quote from H.P. Blavatsky on page 53, what is meant by the statement that "every man has his little mediumship"?
8. What is meant by "will-prayer"? Is it something we should employ or indulge in? (pp. 54-55)
9. What is kriyasakti? (p. 55)

VI. CLAIRVOYANCE & OTHER PSYCHIC POWERS

1. Does possession of such powers as clairvoyance, clairaudience, telepathy, psychometry, etc., indicate an unusual degree of spiritual advancement? (p. 56)
2. Could you call most clairvoyant readings reliable? Explain. (p. 59)
3. Why does W. Q. Judge advise Theosophists to stop attempts at clairvoyance? (p. 60)
4. What is telepathy? (p. 61) Do we, as a race, have the ethical stamina to practice this? (pp. 61-62)
5. What is a higher form of telepathy of which H.P. Blavatsky speaks and which concerns an inner world of thought? (p. 62)
6. What light does Theosophy throw on crystal-gazing? (p. 63)
7. What is psychometry? (pp. 63-64)
8. What is automatic writing? What two qualities usually characterize its product? In India to

- what is it usually ascribed? (p. 65)
9. How was some of H.P. Blavatsky's most inspired writing done? (p. 65)
10. What does 'The Third Eye or the 'Eye of Siva' mean? When did that Third Eye disappear? (p. 68)

VII. THE THEOSOPHICAL OBJECTIVE

1. What distinction in Theosophy is made between occultism and the occult arts? (pp. 72-73)
2. Why should discipline come first before getting 'powers'?
3. What fundamental opportunity does the Theosophical Movement offer the sincere student? (p. 75)
4. Can true spiritual teaching ever be sold (p. 76)
5. Why is *instant* attainment of the 'final goal' humanly impossible? Why must we learn to co-operate with Time in the search for spiritual development, meanwhile advancing courageously by self-devised effort? (pp. 76-77)

FROM LETTERS RECEIVED

The following letters have been received bearing on the subject of *The Secret Doctrine* Conference of July 21-22, 1984, known as SD², and the publication of its papers, *Proceedings: Symposium on H.P. Blavatsky's 'Secret Doctrine'*.

Allow me first a few editorial words.

I don't believe much in argumentation. Little or anything is achieved by it. There are other ways to present one's strong convictions or seek to gain one's (good) ends. However, disputation on this SD² subject may have cleared the air a bit. All admit the Conference itself was a constructive event. Academia wants more 'research' in future 'Proceeding' papers. Well, we all want study, research. And each student is entitled to his own province and method. If results are actually deleterious to an understanding of Theosophy for students and the public, then criticism is valid, strongly so. If criticism, however, is limited to 'degree' of research or 'newness' in investigation, such critical pronouncement should be presented in a kindly and suggestive manner. If clear and balanced, it will perform its own chirurgery without need of scalpel. What further is revealed in contrempts of this kind above all is genuine devotion to Theosophy by all concerned. — ED.

From Dara Ekkund (4118 Studio City, Calif. 91604):

I wish to comment on the recent critique of the SD² Symposium, via a book review. The reviewer has merely the perspective of one from afar, seeing only one by-product of the conference: the final printed speeches. Some of us do agree with our Dutch reviewer about the numerological statements concerning the arrangement of *The Secret Doctrine*. However, we must remember the nature of this Symposium was an *open* Forum, welcoming all papers related to the value of *The Secret Doctrine* in any field or aspect. The spirit of the symposium was one of sharing these values, not creating "new insights," as the reviewer seems to define "serious" study. We wish to say, moreover, that this gathering composed of students from all groups, as well as independent scientists, was taken very seriously by its participants. There was an unmatched spirit of cooperation with persons highly respected in the field of science, who came upon

H.P.B.'s works quite serendipitously. Mr. McDavid's talk was welcomed by his fellow Theosophists, because, as a scientist, he defined modern discoveries so clearly in terms of what Theosophy has to say. It was based on his own experiences and not on "superficial resemblances" drawn by modern, popular publications. We appreciated his simple, clear and straightforward statements.

As anyone who attended well knows, the talks were limited in time as it was only a two-day conference. The reviewer cites Elsa Titchenell's fine talk on the psychological and cosmological meaning of myths. We feel, even without having the time to define all terms used, this speaker represented well the multi-leveled Cosmic symbolism found in mythology, whether spelled with a "C" or a "K"!

In a day when writers are still misrepresenting Blavatsky, we feel it is of great value to reaffirm our mutual bonds as students of her works and ideas. This is what I believe the Symposium achieved for its participants.

From Tony Maddock, (60 Langdon Park Road, Highgate N6 5QG, London, England:

Your invitation in "Book Review. Proceedings: Symposium on H.P. Blavatsky's 'Secret Doctrine', July 21-22, 1984", written by a fellow Theosophist, Daniel van Egmond, has prompted the following.

Richard Robb, supported by the Continuum Foundation, did a tremendous job in organizing the SD² Symposium, and all contributors worked hard in producing papers, some of whom travelled long distances to be present, so that the Symposium should be the resounding success that it was.

May the following quotation from H.P. Blavatsky's inspiring article "Tetragrammaton", which appears in vol. IX of *The Theosophist*, Nov. 1887, [also *Blavatsky Collected Writings XIII*, pp. 156-58] serve as a reminder to all aspiring students of Theosophy of what we are about, and of which the Symposium is doing something about in bringing students together. Let it be a reminder of the *spirit* in which responsible students of Theosophy should conduct their approach towards these matters, as we obviously do need reminding.

After a dazzling and magnificent article on Tetragrammaton, H.P. Blavatsky concludes:

The same remarkable elasticity of interpretation is afforded in the esoteric texts of other nations. Each symbol and glyph having *seven keys* to it, it follows that one party may be using one key to any subject under dispute, and then accuse another student who is using another key of deliberate misinterpretation.

Such is not my policy however. In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants.

No one occultist, if he is true to his colours, can give out the meaning of *all* the "Seven Mysteries of Wisdom"—even if he himself is acquainted with *all*—which would be a marvel, indeed. For those "Seven Mysteries" *in toto* are known thoroughly only to the "MASTERS OF WISDOM;" and those Masters would hardly indulge in polemical discussions whether

in newspaper or periodical. What is the use then of losing time and power over proving that one facet of the diamond shines with more light and brilliancy than its sister facet instead of uniting all the forces to draw the attention of the profane to the radiance of the jewel itself. We students of the sacred science ought to help each other, encourage research and profit by our mutual knowledge, instead of unprofitably criticising it to satisfy personal pride. This is how I look at it: for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.

Materialism is raising its ghastly head higher than ever . . .

One word more and I have done. I am repeatedly asked to show my authority—book, page and verse—for the esoteric doctrine of the "Septenary." This is like saying to one in the midst of a desert: prove to me that water is full of *infusoria* when there is no microscope to be got. Better than any one, those who make such a claim upon me, know that outside of the few places where secret MSS. are stored for ages, no *esoteric* doctrines *were ever written and plainly explained*; otherwise they would have lost long ago their very name. There is such a thing as an "unwritten" Kabbala, as well as a written one, even in the West. Many things are *orally* explained, and always have been. Nevertheless, hints and allusions to it are numerous and scattered throughout the exoteric scriptures, and the classification depends, of course, on the school that interprets it, and still more upon personal intuition and conception. The question is not whether there are three, five or seven colours in the rays of the *spectrum*, for every one knows there are, in fact and nature, but one—the colourless white. And, though Science discerns very plainly seven prismatic rays as clear as are the seven notes in the scale; yet, one has heard of very great men of science who insisted there were only four or five until it was found out that they were colour-blind.

H. P. BLAVATSKY."

From Dr. J.H. Dubbink, Bilthoven, Holland

A QUID PRO QUO

In this issue we ask again, and I hope for the last time, the reader's attention with regard to the SD² *Proceedings*. How great the value was in respect to human relations and feelings is clear from the picture on p. 111 of the *Proceedings*. This shows a happy family, consisting of members of many theosophical denominations. I hope that such meetings will take place regularly; I expect they would be a good contribution to the "nucleus of brotherhood" we strive to realize. I think it of great importance that all who study seriously the literary heritage of H.P.B. keep closely united!

But on the other hand: the meetings of a symposium as ours was, pertain to the *first object* of the Theosophical Movement; but a *publication* of the talks and discussions pertain more to the *second object* and the dissemination of Theosophy. Here are the roots of a 'quid pro quo'. I had hoped, and even expected, that the *Proceedings* should exhibit some definite steps in the better understanding and explication of the SD—as H.P.B. had predicted the twentieth century would be able to make. But, even *not* looking for something 'new', but looking at the contributions to the 'Proceedings' as an overall survey of the studies in and about the SD, several readers took exception. Not only two Dutch authors, whose

contributions "add insult to injury" (p. 7, *Ecl. Th.* No. 90), but also two American theosophists (in alphabetical order) Laudahn and Plummer. Even if the impression of Drais were true, then there is at least one conclusion: the concern of some students is so great that they even risk 'insult' to others. If the one and only result of the SD² Symposium had been that that concern has become clear to Theosophists, the Symposium would not have been in vain. But a still greater concern arose, when we made some analysis of the reactions of the authors of contributions, who felt we have been personally attacked.

Apparently none of the authors has tried to acquaint himself with the pattern of behavior HPB assumed towards criticism. Her policy in the monthly *Lucifer* was: "to bring to daylight the things hidden, to unveil truth." The editor (HPB) invites free criticism with everything in *Lucifer*. Her first quotation is in March 1888 (BCW IX, p. 81); the second one in December (BCW X, 233-34). If one compares the reaction displayed by the criticized contributors the abyss between 1984-85 and 1888 is deep.

I would like to end these few lines with a new expression of concern. Is it still possible to find a common ground, a 'model' on which all could agree to accept and to give sound criticism, without reference to 'dugpas' and innuendos of 'hyper-ego'? If not, I fear more 'Proceedings' on the line of the last one, will not be of positive help in drawing the attention of serious readers to what H.P.B. tried to achieve by her life and her books.

ITEMS OF INTEREST

Gifts to Universities from Canadian T.S.

On acceptance from fourteen universities across Canada, The Theosophical Society in Canada has donated to them copies of the 2-volume set of *Echoes of the Orient: The Writings of William Quan Judge*, compiled by Dara Eklund. Earlier, through similar patient effort, universities in that country had accepted the major writings of H.P. Blavatsky. What a plus for Canada!

Another Theosophical Information Center

This one in W. Germany. A letter from Hans-Dieter Rex informs us that his new center is in Barsinghausen (address: Nenndorfer Strasse 70, 3013 Barsinghausen 4 - Hohenbostel). It will be a place where all Theosophical Groups can have representative literature available to inquirers, send notices of their meetings, times of lectures, books available for purchase, etc. It is to be an effort thus to share this information, to let all theosophical groups know of what other groups are doing, to co-operate in basic harmonious ways, and so also serve the general public. A notice of this new work was sent to some forty theosophical centers in Germany, and with it pertinent quotes from "Letters from H.P. Blavatsky to the American Conventions".

The "Theosophisch Informatie-en Boekencentrum in Holland (Molenstraat 61, 2513 BJ The Hague), under the direction of Petra van der Stouw, continues its activities, too, and helpers there are from several theosophical groups. Study-

groups also meet there and the display of literature is from all Theosophical Societies.

Convention in Holland

The annual Convention of the Theosophical Society (Point Loma) and the School for the Study of Esoteric Philosophy, was held in Arnhem, Holland, October 6, 1985. Its overall theme was: "Work, Work, Work for Theosophy." Walter Jahn presided, and speakers were, as last year, from various Theosophical groups. These included Jo Jansen, Mw. W. Schmit, Jan v.d. Sluis. Ineke Vrolijk, President of the T.S. in Holland (Adyar), scheduled to speak, was unable to attend on account of illness, so Mr. Jahn substituted for her with a talk on "What is Theosophy? How to Study Theosophy." Greeting cards at the close of the Convention were sent to all Theosophical Groups in Holland.

"Networking" Continues

Bi-monthly public programs of the Long Beach Lodge (Adyar) continue to have speakers from various theosophical groups: Oct. 3, 1985: Rob McOwen, of the United Lodge of Theosophists; his subject: "Reincarnation as Applied Universally"; Oct. 17: L. Gordon Plummer, of Point Loma Publications, "Beyond the Big Bang"; Nov. 8: Jerry Ekins, President So. Calif. Fed., T.S., "The Principles of Magic"; Nov. 21: Sydney Taylor of Hollywood, "The Mediocrity of Conformity"; Dec. 5: Dr. Robert S. Ellwood, Professor of Oriental Studies in The School of Religion at U.S.C., "Discovering Theosophy"; Dec. 19: Dr. Robert Bonnell, Lodge President, "Meaning of Christmas."

Report from the Philippines

The President of the T.S. in the Philippines, in his Newsletter of August 1985, lists 31 highlights summarizing the main developments in the Section for the past year. We give a few here showing the Enthusiasm and vigor of this section of the movement: Monthly "instructional letters" go to all new members; a monthly Newsletter is issued by the President within the first ten days of every month; monthly public lectures were given at the headquarters; the *Philippine Theosophist*, a quarterly, resumed publication after a hiatus of over a year due to lack of funds; a new study group in San Jose City was formed; three other study groups are in process of formalization, in Guimba, Mauban, and Baguio; a Board of Editors in Pilipino was formed to translate theosophical works into Pilipino; two corresponding courses were established, elementary, and advanced; the number of library books increased from 600 to about 1200; the headquarters acquired a sound system and taping facilities for the lecture hall (all public lectures are permanently recorded on tape); a seminar on *The Secret Doctrine* was conducted by the Committee on Studies and Research under Mrs. C. Gregorio; bookshop sales increased by some 70%.

First Publication of the Theosophical History Centre

This is titled: "Theosophy and the Theosophical Society". The author is James A. Santucci, professor of Religious Studies and Linguistics at California State University, Fullerton, where he teaches world religions, Buddhism and Hinduism in the Department of Religious Studies; and Sanskrit, Descriptive Linguistics and Semantics in the Dept. of Linguistics.

Mr. Leslie Price, founder of the Theosophical History Center, writes further of Professor Santucci: "He is one of a growing number of academics who are now exploring the history and significance of Theosophy. In 1983-4 he taught a course for credit on Theosophical History in California State University, a course that is unique in the English-speaking

world. We hope that this paper will be a valuable teaching aid for students of Theosophy elsewhere, not least because of its bibliography. He conveys something of the wide scope and cultural impact of Theosophy. He shows, too, how, for better or worse, the original impulse fragmented into many groups and variant teachings, in the manner of other revelations before us. Particularly interesting is his discussion of the origins of the T.S., a vexed question but of great interest."

In this paper we have, what one writer calls "an effective view so needed of what Theosophy is all about." Topics covered are: "Theosophy: Meaning"; "The Theosophical Society: Foundations"; "The Objects of the Theosophical Society"; "The Impact of Theosophy"; "Conclusion". There are 14 pages of Notes and 7 of Bibliography.

Order from: Theosophical History Centre, 50, Gloucester Place, London W1H 3HJ, England. (The cost is \$3.00) If more convenient, order through Point Loma Publications, Inc., P.O. Box 6507, San Diego, California 92106.

BOOKS AND BOOKLETS

Write to: The Theosophical Publishing House, 68 Great Russell Street, London WC1B 3bu, England for:

Foundations of Esoteric Philosophy. From the Writings of H.P. Blavatsky; arranged with a Foreword and Notes by Ianthe H. Hoskins. — 68 pp., \$1.25.

The Occult Way, Part II, by P.G. Bowen, paper 36 pp. £1.

The True Occult Path, by P.G. Bowen, 24 pp. 40 p.

Write to: The Theosophical Society in the Philippines, 1 Iba Street, Quezon City, Philippines, for:

Why Meditate?: A Practical Guide to Meditation, by Vicente R. Hao-Chin, Jr., with a Foreword by Virginia Hanson. Lexitone cover, paper, 56 pages.

Write to: Theosophical History Centre, 50 Gloucester Place, London W1H 3HJ, for:

Theosophy and the Theosophical Society, by James A. Santucci, the first publication of the Theosophical History Center formed in 1985. Paper, 38 pages. \$3.00.

Write to: Crown Publishers, Inc. One Park Avenue, New York, N.Y. 10016, for:

Reincarnation: A New Horizon in Science, Religion and Society, by Sylvia Cranston and Carey Williams. 400 pages, hard cover. \$16.95.

Write to: The Theosophical Publishing House, 306 West Geneva Road, Wheaton, Illinois 60189, for:

H. P. Blavatsky, Collected Writings, Vol. XIV, hard cover \$16.50.

Write to: Theosophical University Press, P. O. Box C, Pasadena, CA 91109 for:

The Masks of Odin: Wisdom of the Ancient Norse glossary, bibliography, index; cloth \$15.00; softcover, 116 pp., \$8.00. (A new look at Ancient Norse Myths)

Write to: Wizards Bookshelf, P. O. Box 660, San Diego, Calif. 92106 for:

The Life of Paracelsus and the Substance of his Teachings. With some footnotes by H.P. Blavatsky (Reprint of 1887 ed. with some additional material.) 250 pp. hardcover, \$11.00.

And Order from: Point Loma Publications, Inc.

The Inner Group: The Personal Pupils of H.P. Blavatsky (1890-91): A Reconstruction of the Teachings by J.J. Spierenburg, with a Short Historical Introduction by J.H. Dubbink. Lexitone cover, 212 pp. \$8.00.

◆ ◆ ◆ ◆ ◆

ERRORS. The date of our last No. 90 issue of the *Eclectic* was wrongly printed as of October/November 1985. It should have been: November/December 1985.

On that same first page, please delete the second "will", 16 lines up from the bottom of the first column.

(We did correct — ah me! — the date in the second column, small print, changing Nov. 15 1988 to 1888! If any copies had this uncorrected, please note. — ED.)

Please Take Note

Beginning January 1986 domestic subscriptions (new and renewals) to *The Eclectic Theosophist* will be raised from \$4.50 to \$5.00. Foreign subscription remains the same: \$5.00 surface, \$7.50 by air.

Increase in costs makes this regrettably necessary.

It's a good time, too, to thank so many loyal subscribers who have been "with us" through the years!

Reduced Price

THE INNER GROUP: The Personal Pupils of H.P. Blavatsky (1890-91): a Reconstruction of The Teachings, by H.J. Spierenburg (with a short Historical Introduction by J.H. Dubbink).

212 pp. with a 50-page cross-reference list to the Sources; hard cover, \$8.00.

NOTE: This is a reduction of \$2.00 from the price quoted in our Notice of last Eclectic No. 90.

CONTRIBUTIONS

The following contributions received since our last report are here acknowledged with our grateful thanks: D.M.U., \$20.00; J.N.S., \$10.00; M.J., \$10.00; H.J.C., \$5.50; G.S., \$10.00; J.W.E., \$25.00; S.A.P., \$10.00; A.V.S., \$100.00; L.K.L., \$50.00; C.T., \$100.00; G.C., \$50.00; V.E., \$37.50.